CHAPTER II.

RESTORATION OF MAN.

SECT. I.—SYMPTOMS OF INTENDED RESTORATION.

OUR argument under this particular section is far from being very consecutive or conclusive. It is safer, to say the least of it, to establish, *a posteriori* that God has afforded a means of restoration, than to waste ingenuity in proving *a priori* that such an interposition of heaven is probable. In conducting this latter argument, we find invariably, that not a little is assumed which could have been discovered or rendered certain only by the revelation itself.

The few scattered observations which we have to offer are of an *a posteriori* and inductive character. We are to point to some facts which seem to indicate that God did intend to institute a method of restoring the race. In order to attain even such a presumption or probability, we must take into account two apparently opposite classes of facts.

FIRST, we must carry along with us an acknowledgment of human guilt, and of God's enmity to sin. Without doing so, we cannot advance a step in the argument. Proceed on the idea that man is very much what God would have him to be, and it is impossible to find a ground on which to build an expectation of the interposition of heaven. It is at this point that the argument of those who would demonstrate *a priori* the necessity for a Divine revelation is felt to be weakest. If mankind are in an unfallen state, and their Maker upon the whole satisfied with them, no other improvement can be reasonably looked for, beyond that which may be expected to proceed from human intelligence and philanthropy. We

cannot get a foundation for the argument till certain facts have been established. In the *a posteriori* reasoning now pursued, we proceed